APR 15 07

THE NEW YORK PUBLIC LIBRARY

The Christian Socialist

The Golden Rule Against the Rule o[illegible]old

Vol. IV. No. 8 CHICAGO, ILLINOIS, APRIL 15, 1907 50 Cents Per Year

A SOCIALIST'S SONG OF SPRINGTIME

Greeting to the Comrades Who Are Working for Harmony Among Men, as There is New Harmony in Nature

Lakewood, New Jersey, March 23, 1907.

Dear Comrades—Yesterday was as warm as a summer day, and at sunset time I sat by the lake and watched the slow sinking of the red sun beyond the pine-clad headland, the band of gentle light which fell across the rippling water, and the network of faint, rosy, golden and blue tints that made the surface of the lake so enchanting. The several parts of the scene were in complete harmony, and it suggested a world all peace and tranquility.

Yet there kept coming to my mind those haunting words of Ruskin: "I cannot paint, nor read, nor do anything else that I like; and the very light of the morning sun has become hateful to me; because of the misery that I know of, and see signs of, though I know it not—misery that no imagination can interpret too bitterly."

Must we, then, reproach ourselves for enjoying the harmony and beauty of nature—for these moments undisturbed by the unseen misery we know of? Not in these days, it seems to me; for there is now a tangible, determined movement in the world to do away with that misery which looked so hopeless to the good heart of Ruskin. To-day we are on the eve of a change, a revolution, in the life of Christendom; a religious event the greatest that has occurred since Saul of Tarsus was stricken down on his way to Damascus. The turning-point before us is like the moment when Constantine embraced Christianity; like, but better; for the Prince of this world took as much as he gave in that transaction. It is like the moment when Luther nailed his theses on the church door; like, but better, for the Reformation was but the replacing of the Christianity of the feudal lords by the Christianity of the money-makers—the replacing of one unchristian form of Christianity by another unchristian form of Christianity. The change we anticipate to-day is the replacing of the Christianity of the money-makers by the Christianity of the workers—the coming of a Christian form of Christianity at last.

Too sanguine an expectation, do you say? Not so; for the causes which are inevitably bringing on the revolution are imbedded in the nature of things and of men as they are; they lie in the physical needs and resultant mental habits of men—man the animal, if you will—and in the potentialities of the substances of the earth, the coal, the water, and the iron. These last were bound to bring in steam and machinery, and so production by men in the mass; and this again is bound to bring in control and ownership of production by the mass; and this last to bring in the control and ownership of all things by the mass—the workers—the ownership of all things, including State and Church. What a privilege, then, to be living in this the most vital epoch in Christian history since the outset of that history—to be, if we will, a part of the movement of the epoch!

This movement, now beginning within Christianity, must of course have a name, and we in this country have named it Christian Socialism. Not that it is a special sort of Socialism. There is only one Socialism, and that is the faith held by millions throughout the world—the faith that the workers of the world are on their way to union, and to a triumph over mammon which shall end in the extinction of capitalism, and the establishment of universal co-operation. Christian Socialism means this faith of Socialism applied to Christianity. Besides the common undertaking of all the Socialists—to have a hand in the re-making of industry and of the State, the Christian Socialist has his special undertaking—to have a hand in the remaking of the church. The church of the new period must embrace and ardently uphold those ideas of right which will spring out of the industrial organization of the new period.

The Christian Socialist adds to the Socialist dependence upon economic determinism the faith that economic determinism itself is but the obverse phenomenal aspect of the "determinate counsel and foreknowledge of God." He sees God in the "materialism" which pseudo-spiritual-minded men have shed so many tears over; he sees God at both ends of the materialist process, in the needs which start it, and in the justice to which it leads. For him, nothing that is normal to human nature is common or unclean; and for him there is nothing divine or adorable in human affairs that does not start from the just partition of food.

The Christianity of the workers, the Christianity which must prevail when the workers triumph in industry and in State, must be animated by these ideas, truly democratic, and truly Christ-like; and will no longer exist as now alongside of a mass of misery which it is hopeless of curing. We, who are of the Christian Socialist army, already see this consummation as if it were here; at least the movement leading thereto is real, and is growing fast, and we are a part of it; and therefore we have a right to the natural delight in the harmonies of nature which presage the harmony of man; the more so, since a cheerful spirit does the best work.

These spring days whose warmth and tender tints tell of life awakening all about and underneath us, to us whisper of the spring of humanity, now opening after the long dark winter which has so benumbed mankind.

Signs of Spring.

From meadows faintly verdure-spread
The robin sounds his bell:
Once more the maple buds are red,
Once more the elm buds swell.

Surely our God doth joy to see
His world in spring awake;
And that wide spring we long to be
Bright o'er us soon shall break.

R. W. Weeks.

Show Them, Brother

Rev. John Thompson of the Hyde Park M. E. Church finds it unfortunate that Easter time comes in the midst of a mayorality contest and says: "Many will shout for Dunne and 'municipal ownership' and Mr. Busse and 'a greater Chicago,' and forget altogether that we owe our very civilization to the death and resurrection of Jesus Christ. Christianity applied will make Chicago great." Socialism is applied Christianity, brother. Dare you preach it?—Chicago Daily Socialist.

Our Aim

The Socialist advocates an order of society in which the able bodied individual will not be allowed to consume more wealth than he creates.

When we have abolished the legal capitalistic privileges which have made usury, profit, the hook whereby wealth is "filched from labor's pocket," we have practically accomplished this result.—C. C. H.

"Every branch of knowledge which a good man possesses he may apply to some good purpose."

The Strongest Ally of Foreign Missions

By Rev. J. L. Smiley.

One of the chief drawbacks to foreign missions is the sordid commercialism which sends fire-water and fire-arms in the path opened by brave and aggressive missionaries. This well-known fact is indisputable.

To halt and arrest this greedy camp-follower is the destiny of Christian Socialism. When it rises in its might it will be hailed as the strongest ally of foreign missions. Then the helpless heathen will be no more exploited by unprincipled men, for the stimulus of private money-making will be superseded by the stimulus of brotherhood, and God's message will go forth "conquering and to conquer."

An impossible ideal? Not so, as long as Christ's followers believe His triumphant Easter declaration: "All power is given unto Me in heaven and in earth."

The Divinity of Socialism

Every reform movement consists of two elements, the intellectual and the spiritual. We have temperance on the brain and temperance in the heart. Temperance only on the brain as on the statutes, seldom reforms the sinner. Many years ago, an outcast of society was reeling, intoxicated, in the streets of Boston. A kind lady with temperance in her heart approached him, and, in tones of love and charity, invited him to attend a temperance meeting that evening. The kind, sympathetic words touched his heart and aroused his finer sensibilities, that had been paralyzed by strong drink for years. He thought of his former happy home, of the young bride he had sent sorrowing to a premature grave. He signed the pledge that night, and became the most noted temperance orator of his day, and was the author of that temperance song "Long, Long Ago."

Temperance emanating from the heart reforms; while only on the brain or statute it fails.

Intellectual Socialism is the science of economics, the principles of democracy applied to the industrious. Socialism of the heart is the spirit of love, justice and self-sacrifice manifested through the great reformers of the past, and also of the present. Intellectual Socialism inspired by that of the heart, teaches the highest truths, inculcates the purest ethics, breaths the holiest aspirations, stimulates to the highest life and holds up to society the loftiest ideal that man can seek.

The true Socialist founds his hope on the divinity innate in the human heart. To illustrate, we will examine a fertile egg. Although no indication of mind or thought is visible, yet the germ of a thinking chick is there. Place the egg under a brooding hen and in a short time thought is created, the shell bursts and a living creature is born into the world. How wonderful! The day of miracles is not yet passed.

When we examine the undeveloped human heart we find it filled with love for self and sin; a love that would drag angels down to the lower regions if it could. And yet the germs of righteousness are there. Reflect the divine love manifested through Jesus, and that dwells in the regenerated heart of the Socialist; reflect this love on the human heart, and the divine message there becomes visible, and in the twinkle of an eye a spiritual soul is born in the heart of selfishness and sin!

What a miracle. The creation of the chick in the lifeless egg pales before it.

When the Christ that now slumbers in the hearts of the people shall awaken, and sheds the hallowed rays of unselfish love throughout the land, then will the social commonwealth, the democracy of Jesus Christ be established on earth!—Chas. A. Miller, Union, Maine.

Are Preachers All Socialists?

It seems in bad form for Methodist preachers to preach against Socialism, when the preachers are organized into a Socialist government of their own. The church owns all the property. The preachers have their appointments with just enough places to go around. The presiding elder looks after their salary and as one elder told us in an official meeting that he wanted to raise all the salaries by degrees. Their moving expenses are paid by the congregations. They have their superannuated fund, their widows' fund, all paid by the laity, and above all they get all of their salary or at least none of it goes to any employer.

Now I do not object to the above plan, but congratulate the preachers on their fine system. But we think him a selfish preacher who would not grant the same to the workers who create all wealth.

Now if I were a preacher and was opposed to Socialism, to be consistent I would propose to sell the church property out to the highest bidder and let some capitalist or a stock company run it for profit. This company could charge the laity so much per head and hire the preachers, at a living wage, say $450 per year, and charge them $10 to $30 per month rent for the parsonage. So they could declare a good dividend to the stockholders. And if these preachers went on a strike, they could run in a lot of strike breakers until the strikers' stomachs compelled them to accept the terms. Why not? The capitalists would own the churches and would have a right to do as they pleased with their own.

I believe in the church. I believe in Christianity, but such blind leaders of the blind is a strong impediment to the progress of the church and Christ's kingdom here on earth. It seems strange that a minister at this late date would stand in a pulpit and accuse Socialism of wanting to divide up the very thing Socialism is organized to stop. The worker has been dividing up until the 20 per cent that do no useful work have nearly all the wealth that the 80 per cent produce. And some of you preachers are afraid the workers will see the trick, but he is bound to see it sooner or later.

Why does Socialism win the scholar, the Christian and the thinkers of the land so rapidly? In the first place because it is right and is bound to win as soon as it can get a hearing. In the second place it is bound to get a hearing because of the self-sacrificing among the workers. When these preacher opponents of Socialism take your subscription for a church paper they put 50 cents down their vest pocket and send the rest to the publishers.

The Socialist worker goes down in his pocket (if there is anything in it) and pays for the papers and places them at your door and if you do not inform yourself the responsibility is yours. "God will not always wink at your ignorance." How any Christian can support capitalism is beyond my comprehension. With its child slavery, murders, drunks, suicides, public theft, thousand dollar dogs and ten cent boys, property rights above the rights of life and liberty. Some preachers opposed the abolition of slavery and all forms of progress. But Christians sacrificed life, time and money. Some people never see a thing till it is past, while others discern the signs of the times. Wake up, brothers! Socialism will be here before you know it.

We call taking a chicken theft. Holding up a man for a dollar we call robbery, but holding up the public for oil, coal or some necessary of life to two or three hundred thousand or millions of dollars we call business.

W. E. McKee.

The Appeal to Reason, published at Girard, Kansas, now has over three hundred thousand regular annual subscribers. It deserves a million. Price 25 cents per year.

Prof, Ernest Untermann, one of the foremost (if not the foremost) exponent of materialist monism in the American Socialist movement, will reply to Mr. Carr's article, "The Folly of Materialism," recently published in this paper. Prof. Untermann's article will appear in our next number.

Is Socialism the Remedy for Existing Evils?

BY REV. GEORGE WILLIS COOKE.

II.

Individualism associates itself with arbitrary laws, with autocratic methods, with revolutionary processes. It expresses the fiat, the arbitrary will, of the individual. It assumes that each person is a social creator, can set a new social force in operation or bring about results in harmony with his commands. On the other hand, Socialism has regard to what is universal, to the general benefit, to the good of all. It seeks the universal welfare, not in the wishes or demands of an individual, but in what all nature knows, all humanity longs to possess. It rests its results not on an arbitrary will, but on universal causes. It works in harmony with law, order, and science. It is evolutionary, progressive, and ethical.

These phrases, even if they seem rhetorical, strictly define the nature of Socialism. They indicate what man has been striving to become as a social being. They indicate what he is hoping to become, what is essential to his advance in civilization, and how he can become more perfect in the future than he is at present. That process is not one of creating utopias, but one of conformity to nature and social laws. It means that progress is not to be made by individual effort only. While science taught that individual attainments are inherited we could accept that as the process by which the race is to climb higher. Advance the individual, and the race will grow in wisdom and power. Now that we must discard the doctrine of the inheritance of individual attainments, we can no longer depend on other than social means of progress. The race must grow in order that the individual may become more capable.

Many have assumed that in a democracy there would be free opportunity for all, and that an essential equality would be obtained under its conditions. That is what our fathers boasted they had secured, and in considerable degree it was true under the early conditions of free lands and a boundless wilderness to be settled and developed by the energetic pioneers. With the elimination of that factor in our national life the free opportunities have disappeared, and with the coming of manufacturing interests a large class of wage workers has been produced, to whom few doors of escape from that condition are now open. We must face the fact that opportunities for all are no longer equal, that men have much more to contend with than the natural differences in capacity. Nature has not made men alike in ability, but society has added to these differences many an artificial one of a serious and crippling character. First of all must be recognized the differences in educational opportunity, due to riches or poverty, which give some all the advantages of past wisdom and skill, but deny these to many others. Then, there are the differences themselves which come with inherited wealth or poverty. All doors of opportunity are open to the man who has wealth to serve him, all are closed to the man who must struggle with poverty. Whatever a man's energy, natural gifts or acquired powers, if he must depend wholly upon himself he finds many a hindrance in his way.

First of all, then, we need a social reconstruction of education, in order, for the advantage of society and the State, that all the capacities of every individual may be fully developed. Every child without exception should be kept in school until his twentieth year, unless some physical infirmity or natural incapacity makes this undesirable. If his parents are not able to dispense with his earning capacities, then the State should pay them what he could add to their income by his labor. If they are not able to clothe and feed him, the State should provide these opportunities for an education. He should be educated at whatever cost, for the sake of his manhood, and for the sake of his added worth to the State. When it is remembered that the majority of criminals are youths, and that they have become such because they have not been trained to some worthy and efficient industry, it must be recognized that the expense of a thoroughly practical education for every child would be much less than that now met in punishing crime and contending with vice.

We have carried Socialism very far already in our public and universal education; but we ought to go many steps still further in advance, in order to make it really effective. One of the steps to be taken is to make our education far more practical than now, securing to every boy and girl, whether the parents are rich or poor, the mastery of some handicraft, by which a living can be honestly earned. All education, however thorough and advanced, is weak and crippled without this indispensable condition of a sound and efficient training. Such an education for all boys and girls, leading up to a college education for all who are capable of taking it to advantage, without any regard whatever to their social position or wealth, is becoming more and more clearly necessary, in order to make democracy and sound government in any real measure effective under modern conditions. The expense will be insignificant in view of the great advantages which will be secured. One of the chief of these advantages will be the developing for the State of all the capacities of every individual born within its limits. Then there will be no "mute inglorious Miltons or village Hampdens" left to burn out their lives in folly and idleness. Such an extension of education may be slow in coming, but it is vitally necessary, in order that the State may develop to the fullness of its capacities.

For the good of the State, that is, for the social advantage, it is desirable that there should be no artificial limitations to the opportunities open to the individual. Society as now constituted puts numberless hindrances in the way of the capable, often effectually closing the door of opportunity to many, and often holding it wide open to those who are naturally inefficient. One difficulty in this direction is owing to our puerile theory of what is due to the capable or the pushing man, the man who directs industries or manages commercial interests. We assume that such a man can be secured for a position of that kind only by means of a large salary. History shows us that such a theory is radically false as to fact, and equally pernicious in its effects upon the social welfare. We forget that Washington was paid nothing for eight years' service in securing American independence. We forget that Samuel Adams served Boston and Massachusetts for more than a quarter of a century on a yearly salary of less than one thousand dollars. We ignore the great moral and social lesson in the statement of Louis Agassiz, when a friend said to him that he could secure great wealth by means of his scientific knowledge, "I have no time to make money." If a man of capacity cannot find more worth to himself in social service than the money he is yearly paid, then he is not a fit man to hold any position of trust and responsibility whatever. It need not be said that such a theory of payment for services is chimerical, for it has been proven again and again that it is the only one that will secure permanently worthy service to the people or the State. The reason why it seems chimerical is because we have permitted a thoroughly false and vicious theory of service to take its place and to dominate our public interests, with the result of widespread corruption and depravity on the part of men holding responsible positions. It has recently been suggested that no man is worth more to his country and the public in the way of salary for his services than the President of the United States, who receives a salary small in comparison with many a manager of business institutions. Indeed, no man is worth more anywhere than that sum, because he can render no greater service to the nation.

We need to train the young in the idea and the spirit of social service, that to serve the public is worth more in every way than to serve self. It is as easy to train the young to this conception of life and its opportunities as it is to train them for the present method of individual self-seeking. The psychological process is as easily dealt with in the one case as the other, and the results will be as certain if the right methods of training are adopted. However, such a result cannot be brought about under existing methods of industrial and social administration. While profits and money-getting are the dominating interests anything like a thoroughly social life on the part of the State is an impossibility. One phase of the growing Socialism is an awakening of the social consciousness; and we are coming to see clearly that social service has in it a happiness, a power, a largeness of opportunity to be found nowhere else. With the developing socialization of life will come a greater joy in serving the public for the very delight of it, that one may use all one's powers in bringing about results that will be worthy of accomplishment, because adding permanently to human welfare.

Any rational form of Socialism assumes that men can accomplish the largest results, not when one class is warring upon another because of the antagonism of their interests, but when all are working in peace and community of purpose, to the same common end. Such a theory of the industrial life is not a mere dream, but has been worked out as a practical reality in various methods of co-operation, and has been eminently successful. Such a method will put every man at the work he can accomplish most efficiently, and will give him an immediate interest in it by making him a joint-owner of the plant with all others who are actually concerned in the work which is being accomplished. Such a method of organizing industries will give every man reward for his work according to his capacity, and it will insure to the corporation the fullest measure of efficiency which can be secured by the harmonious co-operation in work and planning of all who are joined together in its management and its activities. Industries under this method will be democratically managed, not autocratically as now; and they are likely to be more efficient producers of results, as the outcome of the change.

Democracy in industries must be the final result of the attempt to secure democracy in government. It is doubtless because we have not yet secured democracy in government that it is so difficult to bring about democracy in industries. While we have in America a theoretical rule of the people, we do not have it in reality. The people will rule when they take an active part in making and administering the laws. Representative government has proven to have many limitations, not least of which is its failure to secure real representation of the people and their interests. We have, in fact, a very considerable degree of real Socialism at present; but we have not carried it far enough to make it thoroughly practicable and efficient at all times and everywhere.

All the machinery necessary to bring the people immediately into control of the national life is now in operation in this and other countries. To give the people the opportunity to initiate legislation nothing more is essential than has been already put in successful operation. The machinery requisite to refer all laws of importance to the vote of the people for acceptance or rejection has been successfully tried for many years. Minority representation, the recall of those members of legislative bodies who do not represent the people, and other aids to democratic government, can be easily brought to bear upon the present situation. It is not to be assumed that they will transform the people or the State, but they will make government more efficient and more democratic. No government can be better than the people for whom it exists, and by whom it is created and maintained. With the growth of the social spirit, however, we may look for growth in democracy and in government that will really further the interests of all the people.

In order that we may have a genuine, not a bastard, democracy, the practical rule of the people because all the people are faithful to the social welfare, we must have all the people participating in the affairs of government. This means that there shall be no longer any class lines dividing the sexes from each other or setting the rich and the poor, employers and employed, over against each other in their relations to government and the State. Men have no need for government which women have not, and all who are governed and are capable of participating in government, should stand on a basis of equality in making and administering the laws which control society. The foundations of any just government must be found in manhood and womanhood, not social position, not wealth, not intellectual attainments. While one class or another is most often represented in government, and most often is able to bring its influence to bear upon its administration, it is certain we have not attained democracy and justice.

Aside from its fundamental tendency to develop and enlarge and perfect the social spirit, that which is most characteristic of Socialism is its attempt to recognize the true worth of labor and to give those who work their rightful place in society. The place of the worker has been through nearly all centuries of history that of a slave or a serf; and as a wage-earner his position is often not much elevated above that of his predecessors who have been held in bondage. Without doubt the day of his real emancipation is coming, and coming speedily. Human society cannot go on peaceably and harmoniously while any class of men and women is subjected to even an attenuated form of slavery. Whatever the social economists may say, slavery continues to exist while the means of human welfare of any are in the control of others than themselves. The moment any man or woman must depend upon the good will of mine owner or factory superintendent he is virtually a slave, and must submit to the domination of another. His actions, his mind, and his moral conduct are not free.

The slaves and the serfs were emancipated by the acts of others, by some superior class in society. The emancipation of the wage-earning class of to-day throughout the world can be brought about only by themselves. This will be apparent the moment their situation is fully realized. When they become aware of their needs, their real place in society and that which they might hold, and the means by which they can secure emancipation, they will begin to exercise that power they possess in all industrial countries. That is the real significance of the trade-union and Socialism, that they are phases of the advance of the working class to the control of the world. When we consider the nature and results of this advance we see how vitally essential it is that all should be educated, that no boy or girl should be left by the State to grow up in ignorance and without mastery of practical talents. In this advance of the working class to the domination of the world through democracy, universal education, and universal industrial co-operation are the necessary means. In so far as they have been hitherto secured the workers have advanced to the possession of their own.

That the workers will ultimately control the world we cannot doubt. It is implied in the very idea of democracy and universal education. The workers are in the majority, and can come into control whenever they choose to take the right methods. They will know the right methods the moment education has become universal enough to show them their power and how to use it wisely. In this advance of the workers to their own emancipation by means of co-operation there is something inspiring and sublime. It is an idea to quicken the blood and to give one a great hope for the world. It is along the line of the noblest optimism. We may anticipate, however, that the workers will not only emancipate themselves, but that they will in the process abolish all class distinctions. Theoretically we claim that there are no classes in America; but facts are stronger than theories, here as elsewhere. The class spirit is growing on every hand around us, not only in the form of prejudices against unions and workers, but in the form of social claims of superiority and control of government by the rich. The only hope of abolishing this accursed thing—a thing of darkness and hate—is by the elevation of the workers to the control of the world through democracy and universal education.

One chief advantage to be secured by the socialization of the world is its added opportunity to the individual for growth and education. Many turn with fear against Socialism because they do not realize that it is the only means by which the individual can reach the full expression of his nature. The individualistic method secures to some abundant opportunities for development, for individual initiative, and for energetic expression of their powers. Its weakness and its serious limitation are found in its inability to do this for all. The fortunate it helps, the unfortunate it hinders. If it always helped those naturally capable and no others, it could not be complained of to any serious extent. What it does, in fact, is to give advantage to merely artificial conditions, the chance of being born into a wealthy family, perhaps; and does not aid men according to natural capacity. If superior natural talent always was to be found where there is superior artificial advantage, there would be something of justice in the present conditions of society. The fact is, however, that society now puts every kind of handicap upon the capable and restricts them in the educational facilities it offers them, as well as in the failure to give them the right opportunities when they are ready to enter its service.

It is not true, therefore, that the present system offers opportunities to the capable, and that a more socialized form of society would put all upon the same level. The contrary is the fact, for what the more socialized spirit demands above everything else is, that society shall be able to use every man and woman to the fullest measure of his capacity, and that no restrictions such as now exist shall be put in the way of the growth and perfection of individual power. All it asks is, that that power shall not be used to advantage the individual only, but also to enlarge the functions and powers of society at the same time.

It might be truly said, therefore, that what Socialism is seeking is the advancement of the individual to the perfection of his capacities. What it rightly claims is, that without a more truly socialized life the individual is crippled at every turn. The more advanced civilization becomes the more truly is the individual educated for his work in the world. The more perfected the social spirit becomes the larger the opportunities it offers to the individual for serving himself and the State. As society becomes moralized, that is, imbued throughout with the social spirit, the larger the encouragement it gives the individual to live a truly ethical life.

Liberty has been bought at so great a price mankind is not willing to forego its advantages and its opportunities. Even a theoretical dread of a return to the domination of authority is powerful to hinder men from seeing facts, and the new demands of justice. What we need now is to give liberty and opportunity to all. While these things belong to a class or to a part of the social body they are not really effective. Liberty should shine for every man and woman, and then only will it be powerful. It can be secured for all only when social opportunity has come to all. The very end for which a socialized nation should exist is that all may be free. Until such a nation exists we may be certain that some are yet in bondage—the bondage of poverty, ignorance or want of opportunity. When it is established it may be that all will not be free at once, but then there will be full opportunity for them to develop their individuality to its complete measure. In a word, a socialized democracy will secure liberty for the individual, and it will perfect the social life for the State. In that true unity of the individual and society will be found the highest civilization. At the same time will be realized the Christian conception of brotherhood, and there will be produced the idealized kingdom of heaven.

R. J. Campbell a Socialist

The Rev. R. J. Campbell, the Congregationalist minister who recently formulated "the New Theology," made his first appearance on a Socialist platform. He said:

"I am a Socialist because I am a Christian. I am driven into that position by the sheer logic of my own gospel. What I call the New Theology is the theology of your movement, the reign of love and universal brotherhood.

"Socialism is the true Catholic church, although it does not know itself by that name."

Rev. Mr. Campbell is pastor of the City Temple of London, the leading Non-conformist church in England.

The man who fears to go his way alone,
  But follows where the greater number tread,
Should hasten to his rest beneath a stone;
  The great majority of men are dead.
—Edmund Vance Cooke.

Postal sub. cards at $2 for five. Get some to hand to the ministers and be sure that they put "Rev." before their names, so we can tell them from others.

Five annual subscriptions for $2.00. This gives the agent a 20 per cent commission. Get busy.

THE CHRISTIAN SOCIALIST

Issued Semi-Monthly

PUBLISHED BY
The Co-Operative Printing Company
5406 Drexel Avenue - Chicago, Illinois

Entered as second-class matter January 10, 1907, at the postoffice at Chicago, Ill., under act of Congress of March 3, 1879.

Subscription Price - - 50 Cents Per Year

EDITORS

Rev. Edward Ellis Carr	Chicago, Illinois
Rev. J. O. Bentall	Chicago, Illinois
Mr. Oscar F. Donaldson	Webster City, Iowa

CONTRIBUTING EDITORS

Rev. George Willis Cooke	Boston, Massachusetts
Rev. Lucien V. Rule	Goshen, Kentucky
Mr. George H. Strobell	Newark, New Jersey
Mr. Rufus W. Weeks	New York City
Rev. Paul H. Castle	Central Park, Montana
Rev. J. Stitt Wilson	Berkeley, California
Rev. W. B. Gallaher	Danville, Illinois
Rev. Carl D. Thompson	Milwaukee, Wisconsin

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

The Christian Socialist may be had for ONE CENT PER COPY in bundles of ten or more. Ten yearly subscriptions to one person for $2.50. Five yearlies to one person for $1.50. A CLUB OF FIVE yearlies to separate addresses $2.00. A three-months subscription for one copy 15 cents.

Please do not send stamps for subscriptions or bundle orders above 15 cents. Do not send personal checks for less than .10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We can not be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

135

Labor's War

Must workmen die in foreign wars,
Which greed for unearned profits cause,
While capitalists take their ease,
And let our children starve and freeze?
If fight we must 'twere better done
To let the Japanese alone,
And turn our guns upon the knaves
Who make the working people slaves.
Let murderous capital beware,
For, if it shall for war declare,
That spark will speedily be seen
To fire the thoughtful magazine,
Whose toiling millions wait the hour
To wrest from capital its power.

—Charles Howard Fitch.

The Fellowship Conference

The Constitution of the Christian Socialist Fellowship requires the National Executive Committee to meet during the month of May and the Conference to convene immediately thereafter at the same place. And, as the time is so short, we wish to call the attention of all our readers to this important gathering.

The object of the Fellowship is stated by the Constitution as follows:

"Its object shall be to permeate churches, denominations and other religious institutions with the social message of Jesus; to show that Socialism is the necessary economic expression of the Christian life, to end the class struggle by establishing industrial democracy and to hasten the reign of justice and brotherhood upon earth. Its members shall consist of all those who, agreeing with the object of this movement, shall give their names for enrollment to the secretary. They shall become active members upon payment of one dollar or more per annum."

All who are in harmony with the object stated are urgently invited to attend the Conference (which will probably be at Chicago June 1-4). Those who sign the Constitution and pay the annual fee of one dollar will be privileged to vote.

The Executive Committee, according to the Constitution, must meet not later than May 31st, and should meet not later than May 30, so the Conference can begin full blast on Sunday morning, June 2. The exact time, however, will be fixed by the Executive Committee and will, doubtless, be fully announced in our next issue.

We mention the Conference now so that all who desire to come may have time to make plans accordingly. We urge every member and everyone who intends becoming a member to put aside lesser matters and come to this important meeting. For, whether the Conference be large or small in number of attendants, it will be large in inspiration and consequence.

The Purpose of the Conference

The purposes of the Conference are:

1. To extend the Fellowship organization to cover local "centers," etc.
2. To devise means of reaching churches, conferences, synods and associations with our representatives and their message.
3. To inspire each other by speech and song to do better work for the great cause, and to consider any important phase of our work that may come up.

It is hoped that the program will be so planned that there will be only harmony of purpose and spirit expressed.

THERE SHOULD BE NO CONFUSION OF VOICES. Those who favor the objects set forth in the Constitution, and they alone, should have the opportunities of influence afforded by the Conference. Special addresses and communications from kindred, sympathetic or opposing bodies should be received only on vote of the Conference.

WE KNOW OUR WORK. No one else can do it for us. WE MUST PERMIT NO ONE TO HINDER US.

The spirit of the Conference will be joyful and inspiring. Comrades of the Cross will meet in sweet fellowship and our common aim shall be CHRISTIANITY FOR SOCIALISM.

Carolina Meetings

(Editorial Itinerary.)

Greenville, S. C., is surrounded by cotton mills wherein thousands of men, women and children work twelve hours and more for from fifty cents to one dollar and a half per day. They must rise at five a. m. to get ready for work at six. Six long, wearisome, distracting hours till noon, a brief respite for lunch and then six more longer, more wearisome hours till night. Then a meager supper, a smoke, a drink, a short chat and to bed. Thus their dreary lives run from year to year until life itself runs out. Truly, as Robt. Owen said so long ago, the cotton trade "is destructive of the health, morals and social comfort of the people." They live squalidly in small, incommodious, unsightly houses, rented of the company. They work in prison during all the sunlight of the average day. Their food is not such as a human being needs, and there is no time for a human life. Tears came to my eyes as I watched a young mother, weary and heart-hungry with twelve hours' toil away from her babe, trying to nourish her heart and comfort the fretful child a little before she must go to sleep and rest for more slavery next day.

The negroes are not allowed to work in the cotton mills; therefore, while the whites are stifling in prison amidst the lint, bad air and whirring wheels, the blacks are in the fields where the air blows fresh and free, where the sun shines bright, the birds sing joyfully and the broad landscape cheers the spirit. Very few negro children work. Most of them are rejoicing, leaping and growing in the sun and air, while the white children coin their bodies, minds and souls into money for the mill owners.

In the tobacco factories, however, many colored men and women work and some colored children, but not many.

One of the most instructive and amusing sights in the South is the method of farming employed by so many. During a ride of several hundred miles, through South Carolina and Georgia, I saw only one two-horse team used in plowing. Many times I saw one man and a mule at work with a little plow breaking ground. Of course, there are able, scientific and prosperous farmers in the South, but the one-man-and-a-mule method seems to prevail. Once I saw two men working one mule and a small plow. Under Socialism we will not use exactly this energy-wasting method.

The meeting at Greenville was held in the suburbs near a great cotton mill. The room held only a hundred people, but another hundred stood out by a side door and listened intensely to the speech. They were men, women and children from the mills and my heart went out to them with a Christ-like compassion. They are learning the terrible injustice of their lot and many are beginning to see the only way out. Many papers were distributed, some subscriptions taken, several books sold, and new members joined the branch.

It was "a far cry" in more ways than one from Greenville, S. C., to Asheville, N. C., the beautiful city in "the land of the sky" among the Blue Ridge Mountains, where the Vanderbilts have established themselves in the aristocratic suburb of Biltmore. Asheville, with its delightful climate, sublime mountains, and substantial buildings, is one of the most attractive towns in the whole country. Here I was entertained delightfully in the mountainside home of Comrade Tiller. The three meetings were in the court house, each one being more largely attended than the last. The comrades here impress one as above the average in character and ability.

Returning to Spencer, I was kindly entertained by Comrades Frantz and Jones. The meeting was not largely attended, but seemed interesting and the collection was large.

The beloved Comrades, Taylor and others, at Winston-Salem, where I returned for a week's lectures, were waiting on the platform and a sense of rest and home entered my heart at sight of them. I like to come back where I am known and where I know the comrades, especially to such comrades as these. The meeting in the Court House was the largest Socialist meeting ever held in the city and seemed greatly impressive. The subject, "The Kingdom of God a Social State," shows the necessity of Christian men taking up the work of social revolution. Next night at the City Hall before a large audience, "Socialism and the Saloon" was discussed.

Thursday night I spoke to a large audience in M. Tabor M. E. Church. Friday night at Clemmons Academy again. Saturday night to a packed house at the Pfafftown Christian Church. More attended than could get in. Some listened at the doors and windows. It was an excellent meeting, greatly improved by a live Socialist choir of a dozen voices, using Moyer's splendid "Songs of Socialism." The collection was unusually large.

It was a great pleasure on this country trip to visit with Comrades Burke, Oozly, Rev. Hall and Comrades Wilson and Transou.

At Mt. Pleasant Church, where great preparations were made for our Easter meeting, the weather was impossible and only a few attended. But the address was given and some books and papers were sold. The day was a joy in spite of the bad weather on account of being in the home of Comrade Spears again. Comrade Spears does not farm on the one-man-and-a-mule plan. He has a large and well-tilled farm, which makes him well to do; and his surplus energy is directed to the management of four saw mills in various parts of the county. Thus he has been able to live well and educate his children in a gratifying manner. The presence of such men as Spears and the Taylors in our movement rather dazes the shallow brained demagogues, whose usual objections to Socialism do not seem to apply to such men.

My return date at Greensboro was sadly marred by a fire which broke out near the court house. The engine settled down just outside and threw its smoke, sparks and dreadful noises up against the windows. Half the audience went to see the fire; but the lecture was finished after a fashion, though I would not wish to base my reputation on that particular meeting.

I have been in warm weather since Feb. 20. Easter brought a cold wave which quickly passed and now (April 5) spring is here in earnest and I am coming slowly northward with it.—E. E. C.

Mr. Carr at Chicago

Rev. Edward Ellis Carr will be in Chicago during the month of May and will be available for a few lectures or sermons on Socialism at reasonable terms in Chicago and within 100 miles. Address him at 5406 Drexel avenue.

Are you with us on the fifty thousand proposition or not? We are going to get there and will reach the goal quicker if everyone helps along.

We have quite a stock of the special Episcopal edition left. Send in your orders now.

Socialism and Human Nature

It is often contended that we cannot have Socialism without first changing human nature. The very opposite is true.

We will get Socialism because human nature is what it is. It is a slander upon our Creator to say that he has made man such that in order to have a reasonable and decent economic system his nature must be changed.

Human nature is now craving for a more righteous and brotherly order of things. Human nature revolts against every form of wickedness that flourishes under the competitive system.

The trouble is that human nature is now changing very rapidly to brute nature and unless we have Socialism soon there will be no human nature left to change.

That human nature is suffering mightily under capitalism is noticeable on every side. The railroad "hand" swears at everything in sight because he is always abused. The farmer curses his team, his wife and children because he gets so little in return for his labor. The coal digger says black words because he is in constant want and woefully unprotected. The deacon goes to sleep because the preacher talks a mushy mess of irreligious rubbish and loses a big bunch of human nature when his wife punches him in his side because he could not stay awake and listen to the dope for which the capitalist had paid the servant of the Almighty.

The capitalist himself loses every instinct originally intended for him and becomes a brute.

It is not human nature to be dishonest, to be oppressive, to be tyrannical, to starve one's fellow being to death. It is not human nature to draw dividends on watered stock or fence off the oil fields from the use of all men. It is not human nature to rob working girls of their virtue, to get cheap labor from them in order to pile a mountain of gold onto a child sleeping in a cradle. It is not human nature to subject the majority of the human family to slavery, hardship, want, tears, death. That is brute nature—the nature of the devil—*inhuman* nature.

Under Socialism human nature would be restored, cultivated, refined, perfected. The law of brotherhood would reign. Instead of tramping upon one another all would lift and aid one another. The elements that to-day vitiate and debase would be eliminated. The factors that elevate and ennoble would take their place.

It is not necessary to wait till human nature is changed to have Socialism. Human nature is put on the down grade by capitalism and should we wait for a change we would have to wait forever and may be longer.

Capitalism is the worst foe of human nature. Socialism is the only hope of human nature and will not only make perfection of human nature possible, but will aid to transform the perfected human nature into the divine.—B.

The Daily Socialist "At Home"

Since the Chicago comrades issued the first number of the daily two weeks before the election last fall to this time, the movement for establishing a permanent daily newspaper for the working class has gone forward with extraordinary rapidity and culminated in the buying and installing of a complete plant wherein the Chicago Daily Socialist is now produced from beginning to finish.

This is a feat at which the capitalists marvel. For the working class to get out a small sheet once a week did not strike any terror in money camps. Not even was there more than an ordinary exclamation while the Daily was ground out in a capitalist print shop. But when the workingmen got together, bought linotype machines, stereotyping outfit, Web presses and everything needed in a modern daily newspaper plant; when the laborers hired editors, operators, and setters, business manager, advertising manager, circulation manager, and a thousand boys to distribute the paper; when the toilers dug down into their pockets and, instead of building up an industry for the Tribune or the News, founded their own institution, then it was that the big dull eyes of the capitalists began to bulge out like automobile lamps.

But can the workingmen manage this gigantic business. Can they? They have done it for Lawson and Walsh and Hearst and ten thousand others and have learned well how to do it. They now do it for themselves. It is only the workingmen who can do it. Hearst and Lawson may not know a type from a cork screw and could not run their own plants to save their souls from perdition. It is the workers who have done it for them. They alone know how.

Foolish as the workers have been they have gone down into their pockets and established great capitalist dailies to fool themselves with. They have paid editors to tell bad lies, and get a joke on them after election. They have run the linotypes and the presses to mislead their own class. They have acted like donkeys.

But now they have done differently. Now they have established something for themselves. And how proud they all are of their handiwork!

The day is coming when the workers will use as much sense in getting their own institutions in every department of activity. Yea, they will take hold on the government itself. It is in their power to do so. It is theirs. They should not give it away for a mess of pottage any longer. Every year or so the capitalist says: "Would you like to take the government for awhile? You can have it if you want it." But the dear worker has forced it back upon the capitalist with almost unanimous vote and told the exploiter to keep on exploiting. Do not blame the capitalist for his cruelty. Blame yourself for your generosity and possibly for your stupidity.

Now, however, we are tired of continually shoveling our own blessings out of our own bins into those of the capitalist and we have established the Daily so that we may confess our past sins and show to the world that we are really repentant.

The comrades who have been in the lead in getting this mighty engine of truth and right into good working order should have the everlasting admiration and gratitude of all the rest of us. They have done a mighty job. And the hard toiler who has dug down into his overalls for his dollar or his ten or his fifty which he so much needed for bread and clothing should feel good for once. He has his thinking cap on at last.

Now let us all show our sympathy and give our support by subscribing and getting our neighbor to subscribe for the great Daily. Address 163 Randolph street, Chicago.—B.

They Are Coming

The movement to get fifty thousand subscribers and then make the Christian Socialist a weekly at the present price of fifty cents a year is meeting with much encouragement.

Many of our comrades are doing splendidly. Others have done nothing—as far as we know. We all want to do our best. Now let everyone who has not already taken hold get in and help.

There is hardly a subscriber who could not sell at least five subcards to his neighbors. A small thing for you, and yet great for the cause. You can make fifty cents on a bunch of five cards. Do this and see how good you will feel.

The Professional People

In our struggle to bring the Socialist message to the people we feel that much should be made of the thinking and instructing element which is greatly influential in shaping the destinies of nations.

Every school teacher and every professor in high schools, colleges and universities should be acquainted with Socialism. Most of the educators are Christians and would be happy to be informed along these lines.

How many professional men and women can we get on the list that make up the fifty thousand? Have you a friend in the teaching fraternity? See to it that he or she gets the Christian Socialist.

We must have fifty thousand soon so as to make the paper a weekly. Send for a bunch of subcards. You get five for $2.00.

"The Welcome News," a religious paper, just came to our desk. Its editor is a Socialist and the paper advocates Socialism though most of its space is given to news concerning revivals and missionary enterprises. Monthly, 25 cents a year. 1119 The Temple, Chicago.

"The Concentration of Wealth"

An address on the above subject was delivered by Henry Laurens Call before the American Association of Sci[illegible]t Columbia University, New York, last December and won such praise that it has been published in booklet form. Prof. Call has done hard and painstaking work on this article, the object of which is not only to show the startling increase of wealth concentration in the United States within the last fifty years, but also to show the effect of such wealth concentration, the causes which have led thereto, the economic doctrines responsible for it, as well as to indicate, by and from such analysis, the logical and necessary remedy for those conditions: In short, to show the necessity for Socialism. (48 pp. Paper, 10 cents; cloth, 50 cents.)

Valuable Statistics

Ex-Senator R. A. Dague, of California, is sending out a booklet entitled "Public Ownership of Public Utilities," which we deem one of the clearest and most concise treatise on this subject. It contains very valuable statistics and is full of pithy proofs of its points. Comrade Dague has done a good piece of work in putting this pamphlet into the hands of Socialist workers. Price, 10 cents.

Remarkable Statement

Rev. Madison C. Peters, a popular preacher in a fashionable downtown church in New York City, resigned his position that he may preach in Majestic Theater to the unchurched multitudes of that great metropolis. He reveals the startling fact that on the fairest day, there are not over 15,000 men to be found in all the Protestant churches of New York City. Here is what he says: "I believe the Kingdom of Christ is vastly larger than any church. The church must go back to Christ as the brother of man—the reform for every wrong—the rule for every-day life. For man-made creeds I have no more use [illegible] year's almanac, and, unmindful [illegible]ons of the church, I am seeking to know what Jesus taught. I have left the level of debate and am come down to that of conduct. I go to the theater that I may freely speak what I honestly think. I protest against being hired by the privileged few to preach what they like. Many a preacher to-day, to hold his job, must sell his manhood to the favor of men and women who pay his salary. There is not a church in New York City that has grown at all in proportion to the growth of the population. There are fewer Protestants in New York to-day than there were twenty-five years ago. There are men in my city drawing $10,000 a year who preach to less than fifty men each Sunday morning.

Comrade Carr at the Center

The Chicago Christian Socialist Fellowship Center will have a great day on Sunday, April 21. The promise that Comrade Carr will speak at that time is received with a thrill and with much anticipation. The subject given is, "The Factors of Life-Progress," a lecture on Socialism, Science and Religion.

This lecture has won a wide reputation throughout the South. It has been delivered before several chautauquas and considered the star number. It will be a treat for the Chicago Socialists to hear it.

Drill Hall is large, but every inch of space is sure to be occupied. Extensive announcements are now being made. The Center has grown splendidly and this great lecture will give it a decided lift.—B.

Comrade J. H. Hollingsworth, of Terre Haute, Ind., is in the city arranging for a series of lectures for Rev. B. Fay Mills, April 21 to 26. Mr. Mills is giving some scholarly lectures which many of the Socialists will enjoy to hear. For any information as to these lectures address J. H. Hollingsworth, 1608 Masonic Temple, Chicago.

Did you ever see a fellow get onto a section gang's handcar? He is allowed to ride if he helps to pump. Help us pump the subscription car to the 50,000 station.

Items From Everywhere

Edited by George H. Strebell.

Again I say, "Don't," in answer to a Minister's inquiry who wants to throw up his work and go and preach Socialism. "Full of shams and time servers and money worshippers," he says the church is. Yes, but for all that the largest aggregation of true manhood in the world and the best ground for the cultivation of Socialism until the labor unions awake. Tell your people frankly that you are studying Socialism because so many millions of people are getting interested in it. Tell them about it in interesting points in your sermons. Take the attitude of a chain of sociology, be critical but fair. Show how religion cannot suffer from truth. When you depict the Socialist idea of evolution through barbarism, feudalism and capitalism to Socialism, say that our conception of God as our Creator grows immeasureably. More wonderful than His power to create is the power to impart to the mists and vapor of cosmic eras the potentials of life as we see it now and as it promises to be in the distant future. Every period of our civilization has fashioned its own form of religion. Just as the capitalistic individual era evolved the Presbyterian, Baptist, Reformed and other independent churches. So the Socialist era may have its special forms of religious organization. Don't be too quick to throw off the old form before the new has shaped itself. Remember that the very freedom, independence and lack of central authority of most of the Protestant denominations is a factor in our favor.

Every minister who gives up his church to preach Socialism strengthens the delusion that there is something in the evolutionary science contrary to religion. Atheistic writers deplore the supposed inconsistency of prominent scientific evolutionists in retaining their religious belief in a Divine Providence who orders and directs all things and who reveals Himself in a spiritual sense to His children. Those who never have had any experience in the spiritual life are no judges, therefore they cannot controvert this view of the Christian evolutionist or Socialists.

One thing more. The Socialist movement is a poor man's movement. It cannot support many speakers continually and the sense of dependence upon it is fatal to self-respect and loss of manhood if there is any want of interest or appreciation. Work for it all you can, but be independent of it for your livelihood.

* * *

It looks as if our fractious President [illegible] put his foot in it. His characterization of Debs, Moyer and Haywood as undesirable citizens is sure to arouse a gigantic protest. It may have grave consequences. In regard to it, Comrade Haywood is reported by the daily press to have said:

"I do not desire to make an extended statement with regard to President Roosevelt's reference to me in his letter to Congressman Sherman.

"The President says that I am an 'undesirable citizen,' the inference being that, as such, I should be put out of the way. His influence is all-powerful, and his statement, coming as it does on the eve of my trial for life, will work me irreparable injury and do more to prevent a fair trial than everything that has been said and done against me in the past."

* * *

I have just been reading "Socialism and Religion," by Anton Pannekock, in the International Socialist Review. It is curious to note the fervent expectation of some Socialists, that the feeling of enmity against religion and its exponent, the church, held by continental Socialists because of the close union of church and capitalist government will be duplicated here. To the surprise of these comrades the very movement they depend on, the very state of mind that should signify the acceptance of their Atheistic conclusions, the Socialist philosophic mind, seems to make the American comrades more tolerant, more open to spiritual ideas when presented by Socialists who are Christians. The church is not regarded as the instrument of their degradation and enslavement, but as degraded and enslaved with them by capitalism. There is reason for this. The world is too wonderful to have just happened. As revealed by our Socialist investigation, too full of design and provision for each and every stage of its development for each and every aspiration of man. Whence come the laws that underlie the world's evolutionary changes? How did man evolve a mind that can comprehend and take advantage of these laws for purposes of self advancement? Why is it that but one single form of life grew to this high destiny? Could not man have lived and thrived as an animal equally with the other animal life of our globe?

How can these thoughts help but raise questions as to the Author of all—the Creative, the Governing Energy? And underneath this questioning is the ever-growing conviction of immortality and the life beyond this, inherent in the race for ages, and more profound, more confident now than at any previous time. The Socialist mind is essentially a religious mind and the more it searches out the secrets of this world of ours the closer it will come to God.

* * *

The newspaper accounts about the Socialists having met reverses in the recent London municipal elections is simply gammon. The Socialists could not have gone back for the very reason that the two Socialist parties of Great Britain, the Independent Labor party and the Social-Democratic Federation, went into the campaign this year for the first time. And it appears from the dispatches that three labor men were elected, which shows that their canvass was not unsuccessful. The London county council, as the reprinted magazine article last week shows, has perforce done a great many revolutionary things in the government of London, it having advanced in a most remarkable way city ownership as against private, capitalistic ownership. It had to do so much undoing of bad capitalistic undertakings—the widening of thoroughfares and the like—that the cost was great, and in the recent elections there was a defeat for quite a number of the Progressives, who, as advocates of municipal capitalism were regarded as Socialistic, as, in fact, they really were. But the result of the election is not at all likely to halt the regeneration of London, as the work is well under way.

* * *

The lower house of the Russian Douma has received a telegram from the Persian Parliament reading: "All fighters for freedom are brothers. We, therefore, the young Parliament of Persia, send greetings to our older sister and wish you success. Hurrah for popular liberty! Hurrah for justice!"

* * *

The New York Evening Post's correspondent in the Balkan region informs his paper that Socialism is making rapid strides in Bulgaria, Roumania and Servia. He says: "The gymnasium and university students are Socialists to a unit. I have yet to meet the village teacher who is not. You see crowds of workingmen in the streets discussing the wrongs of the proletariat." The Post's correspondent declares that the Young Turks, a strong organization of Musselmans, are becoming converts to Socialism and publish a Socialist paper in Bulgaria. A month ago the Young Turks issued a circular addressed to "Our Christian Compatriots and Brothers," which said: "You are Christians; we are Musselmans, but we are all men, exploited alike by Sultan and pashas. Let us throw aside fanatical differences of religion and join our brothers in the struggle to reconstruct our crumbling state, to save it from the greed of our oppressors, before the hour is too late, and European bureaucrats take the place of the pashas and our task becomes hopeless. Turn away from autocratic Europe, brothers; she will not help you. Put your trust in yourselves and in union with us, for the same end—independence and the right to shape our own national destiny."

* * *

The elections for the State Legislature of Finland took place last week. Finland is a Russian province. About a year ago the people of Helsingfors surprised the civilized world by their heroic struggles against Czarism. The people of Finland not only regained their old state autonomy and liberties, but succeeded in introducing equal universal suffrage for men and women.

At last week's election eighty-one Socialists were elected to the State Legislature. A cablegram says that this latest Socialist victory made a most wonderful impression on the masses of the people in St. Petersburg and shocked the Czar and his bureaucracy.

In view of the fact that the Duma is now in session and that the radical element has the upper hand in that national congress of the empire, the latest election news from Finland cannot fail to attract general attention in the political circles of Russia.

Eighty-one Socialists in the Finnish State Legislature! This is the most significant news since the days of the insurrection of Helsingfors.

* * *

The question of woman suffrage has been up for discussion in the Italian parliament. The Socialists, of course, advocated full and equal adult suffrage regardless of sex. Several members of other parties took the same position, while others favored only the granting of municipal suffrage to women. Premier Giolitti expressed himself in favor of gradual extension of the suffrage. Comrade Corta pointed out that the measure would have to be adopted before long, not because the ruling class were getting liberal, but because the working women were demanding their rights with more and more vigor.

* * *

Louis E. Recabarren, the printer who was elected to the National Legislature in Chile, South America, has been sentenced to 541 days imprisonment for "contempt of authority." The sentence has aroused a flood of condemnation of the government, and it is promised at the next election to send more Socialists to Congress to back Recabarren. Meanwhile there may be a couple of revolutions for light opera plots or moving picture shows pulled off to keep the natives from dying of ennui.

* * *

The two Socialist organizations of Poland have addressed a letter to the International Socialist Bureau asking all Socialist parties to protest against the extradition of Comrade Kilaczicki, of Poland, who is wanted by the Russian bureaucracy, because he took part in the organization of the recent revolutionary movements. The Swiss government has arrested him, and will probably comply with the demands of the Tzarist government. It is claimed that Kilaczicki executed the spy Ivanhoff, but the Executive Committee of the Polish Socialist Party deny that he is implicated in this matter, and demand that he be protected.

* * *

The Interstate Commerce Commission, which appeals in vain for more power to correct abuses, has to content itself with "reminding Congress every three months in bulletins, and every year in a more comprehensive report, that the railroads of the country are killing men, women and children at the rate of twenty-six a day, and injuring 237 a day." The record of collisions and derailments for the period defined gives a total of 13,113, one every ninety minutes, or "one to every sixteen and a half miles of track."

* * *

Prof. Zeublin, of Chicago, addressed the Women's College Association of Milwaukee the other day, and, among other things reported, he said: "There are three things you must know if you are to be classed among the cultivated: they are the science of evolution, the higher criticism of the Bible, and Socialism. You may disapprove of Socialism or not, as you please, but it is here to be reckoned with and you ought to know about it at least. Most college men are Socialists—and most of the really intelligent people everywhere. You may not believe that, but if you will take the pains to investigate you will be convinced. People who never read books are not Socialists."

* * *

"Harvard college promises soon to be a hotbed of Socialistic discussion" is a recent prophecy of the Boston Post.

* * *

The Workingman's Publishing Association of New York has formally announced that the proposed "Daily Call" will be issued beginning May 1, 1906. The sum of $20,000 has been accumulated for the purpose, but more money is needed and an appeal for support is made. Shares are $5 each. Politically the paper will hew along Socialist lines, but many trade unions are assisting the venture.

* * *

The failure of the trial to convict Adams out in Idaho must have been a sad blow to the prosecution: i. e., the mine owners who own the State government. The jury promptly disagreed, and if any jurors were fixed it is evident that there were not enough of them. The trial developed suspicious indications of a trumped-up case against the defendant. The prosecution may have felt that Adams was guilty of the crime charged, but it is hard to think it did, judging from the easiness with which Adams established his alibi.

* * *

James Kirwan, Acting Secretary-Treasurer of the Western Federation of Miners has issued a statement about the defense fund for Moyer, Haywood and Pettibone. Mr. Kirwan states that the defense fund on March 1, 1907, amounted to $86,837.75. Up to the same date there had been expended $73,500.15 in defending Moyer, Haywood, Pettibone and Steve Adams, the latter's case being related to the parent case, and $6,377.85 in defending Vincent St. John, whose case was involved in the parent case and which has been closed by dismissal.

In opposition to this fund, the legislature of Idaho has appropriated $100,000. The mine owners of Colorado also have contributed a fund estimated at about $250,000.

The handling of the defense fund since it was started, soon after the arrest of Moyer and Haywood in February, 1906, has been with the most thorough and systematic business methods in the office of Acting Secretary-Treasurer Kirwan. An inspection of the accounts of the funds was recently made by Kirwan before a newspaper representative, in behalf of the many contributors. There is in preparation an itemized statement for each contributor.

* * *

A Socialist has been elected mayor of Biel, in Switzerland, getting 1,918 votes as against 1,745 for the bourgeois candidates, with 90 per cent of the voters participating. Comrade Riemann is the successful candidate.

* * *

In the recent County Council elections in South Wales, the Labor candidates got a majority of the seats contested in Monmouthshire, Glamorgan and Carmarthen. The Liberals lost heavily, which is significant as Wales has always been a Liberal stronghold. Out of the nine seats contested, five Labor members were chosen, one being re-elected, and four seats won. Of the five, two are members of the Independent Labor Party and were elected as such. The others ran as "Labor" candidates.

* * *

The initiative and referendum was adopted in the constitutional convention in session at Guthrie, Oklahoma. The vote was 80 to 5.

Comrades of the Cross

One of our loyal comrades in Massachusetts who asks us to omit using his name, sends in his order and adds in his letter: "Each number of the paper is better than the preceding one. I must have more copies sent to me. Please find enclosed five dollars for which send me 100 copies of the Episcopal edition, 100 copies of March 15th and 100 copies of the following three issues. The members of the Socialist club of this town are deeply interested in this paper and have helped greatly in placing copies where they would do the most good. One good member of the Socialist club mailed a copy of the Episcopal edition to every minister in this town. I am limited financially or I should order in larger bundles for I feel as though there are thousands of Christians who are just hungering to read this paper, and if sample copies are placed in their hands, many of them will subscribe." This ought to inspire every reader of the CHRISTIAN SOCIALIST to take a definite hold and give this paper a big lift.

* * *

"The CHRISTIAN SOCIALIST is received and read and praised by men that will refuse to read a common Socialist paper. The name 'Christian' seems to remove the scare and prejudice they have to Socialism. I feel that I am working for Christ and humanity when I work for Christian Socialism." He is right. This is God's work for the salvation of man.

* * *

From a corner in Puget Sound, Wash., Comrade Hulsman writes that he was the first one in his neighborhood to get the Christian Socialist and that he has put it into the hands of many willing readers. He continues: "That's right, make the paper a weekly as soon as you can. I will do everything possible to help you. Everybody likes your paper, even infidels and opponents to Socialism. Not a single person has denounced it to my knowledge, nor the Christian Socialist movement as a whole. Hurrah, Comrades, our cause must succeed because it is right and God is on our side!"

* * *

"I will agree to get at least ten subs. I am greatly pleased with the paper and will do all I can," writes Comrade Hibbard, of Ohio.

* * *

"I wish to thank you for the papers you sent me. I have them nearly all distributed by this time. I gave a lady friend fifteen copies, which she took to a nearby town and distributed. We think the Christian Socialist is just fine and is accomplishing a great and glorious work. I am also pleased with the Chicago Daily Socialist. What rapid progress the Socialists are making all over the world. I am glad to send broadcast sample copies, because it was a sample copy that caused me to subscribe for your splendid and valuable paper. It is superior to any of our modern church sermons. I hope the church will awaken and realize its shortcomings. I enclose two dollars for five subs. Fannie E. Deuser." This letter speaks for itself and as our comrade is located in Missouri, she is determined to "show" her friends and have them convinced.

* * *

"If your paper becomes a weekly we can get subs. here. Semi-monthly is too slow." That's what we are after, Comrade Sleeper, and if you fellows up in Oregon help us to reach the fifty thousand mark you will get the swiftest thing that runs along the weekly track.

* * *

"Several weeks ago I sent to you for some sample copies. They came and I distributed them. The next Sunday after receiving a sample copy, one minister made mention of the faithfulness of Socialist workers and said he meant to learn more about them." Comrade Irene Beebe, of Iowa, is the shining light which is bringing the truth to many of the preachers of the gospel.

* * *

"I remit one dollar to send the Christian Socialist one year to two ministers on your ministerial list. I think you are on the right track to increase the circulation of our paper by establishing a propaganda fund to send it to the preachers, and wish we could also include our educators." That's right, Comrade Sailer, we shall try to reach the preachers as far as we possibly can and in our further development, we will specialize in different directions as our announcements will show from number to number. Other comrades from Kansas should follow Comrade Sailer's good example.

* * *

"I am particularly interested in the Christian Socialist for two reasons. First: Though I am not a professed Christian, I have maintained for years, that Socialism was Christian work and that the Christian people should be leaders in the work. Second: Because I believe your paper is destined to do a great work in the United States and I am interested in the movement in the States as I am a native of that country, though I am now a British subject. Wisconsin was my native State and I still have one brother living at Madison where he holds the position of president of the State university." We are glad to have these words from Comrade Van Hise, of Canada.

* * *

We get the queerest combinations of beliefs expressed in letters to this office of any ever. Here is what Comrade Miller, of Maine, finds to be his way of looking at things: "I am not a Christian myself, but a religious agnostic. I believe that true religion consists of that spirit of love, justice, self-sacrifice and reverence that was manifested through Jesus, Buddha and all great reformers of the past and also of the present. All the divinity I know is incarnated in man and nature. My knowledge is very limited and because I know of no God outside of man and nature, is no evidence there is none. In the past, theology was the test of religious fellowship; in the future I believe divine love will be the test." Aside from our comrade's agnosticism, he has about as clean and noble a conception of religion as the best theologian of our day. As honest a man as this must of a necessity have God dwelling within him. What a contrast this straightforward confession is to the dogmatic statement of some people who claim that they have been in every nook and corner of both man and nature and have found no God and therefore declare with obstinate certainty that there is no God.

* * *

Comrade Thomas Lemon sends in $5 and tells us to send the Christian Socialist to preachers for this amount. His example is inspiring and many will follow it. We have a large list of preachers' names and can take care of as much cash as you send in for this purpose.

The Christian Socialist Fellowship

Rev. Lucien V. Rule, Secretary, Goshen, Ky
Rev. William A. Ward, Treasurer, Henderson, Ky
National Executive Committee of Fifty Members

It seems that the cordial invitation of our Chicago comrades to hold the next Conference there has been accepted unanimously by the Executive Committee. The time of meeting now demands the immediate consideration and settlement by vote of the committee. We cannot turn a wheel till this is done. So each member of the committee will please drop the Secretary a line after reading the correspondence below. The constitution says: "The Executive Committee shall meet in regular session annually during the month of May, time and place to be determined by a majority of the committee. . . . The annual conference shall immediately follow the regular meeting of the Executive Committee as the committee may provide."

The Secretary has felt for some time that June might be the most desirable time, and so expressed himself to Comrade Carr, who replied characteristically, March 6th: "With regard to the time of holding the annual meeting of the Ex. Com. of the Fellowship, the Constitution distinctly provides that it shall be held in May. Wake up, old fellow! That Constitution must rule Lucien V. till it is properly amended, or he backslides. The Constitution also provides that the National Conference shall convene at the same place and immediately after the Ex. Com. meeting. This was to save car fare and permit one trip to serve the Ex. Com. for both meeting and Conference. The call for the Ex. Com. meeting should be issued according to the Constitution, and perhaps now, owing to the lateness of the call, the meeting should be as late in May as possible. See Constitution and gather voice of Ex. Com. as to exact time in May and exact place. This matter should have right of way now. In fact I must know soon. The Conference will be larger and mark growth. It will be a great inspiration."

* * *

A letter just to hand from Comrade Strobell regarding the Conference and also the proposed C. S. lecture tour of Comrade Stitt Wilson, is commended to the thoughtful attention of all. Date, March 27. "I shall be glad to welcome J. Stitt Wilson East. I'll see what can be done. I am just recovering from a debauch—a debauch of work, and have all its ill effects. I would like to go away but positively cannot till the last days of June, after the 20th.

"I notice that there is to be an onslaught on Socialism by the religious bosses. Bonaparte's speech shows it; but we have had the start, and we will keep it, and we'll soon have more dailies to use for our purpose. Why don't your and other religious Sunday addresses appear or get noticed in the Daily Socialist, Monday's or Tuesday's edition? It will spike a good many guns, if they appear regularly. There should be a regular Monday and Tuesday column."

* * *

The Secretary earnestly recommends to Comrade Varshag, of Denver, and comrades in all cities West, the following letter from Rev. J. Stitt Wilson. We urge Comrade Wilson to make his dates so he can attend the Conference at Chicago. Comrades making dates will write to Wilson direct. His trip East and to England will count mightily in our movement, and we suggest that he be sent in behalf of our Fellowship. We want all the old Social Crusaders at Chicago during the Conference:

Berkeley, Cal., March 15, 1907.

By Dear Brother—I am planning to leave for England in the course of a month or so, going by way of New York or Boston. It occurred to me that the Christian Socialist Fellowship might wish to bill me through a half dozen or dozen cities for a speech or two at each place. I would consent to speak only on condition that special effort be made to secure a crowd by extensive advertising and activity. I would prefer to speak two nights in succession at each point. My subjects would be: "The Mission of Jesus and Capitalism," "The Church and Socialism." It would be necessary to make a fairly generous return financially as the distance is great. Perhaps Denver, Chicago, Cincinnati, etc. Without further correspondence you may go ahead and see what you can do. I ought to be able to give ten dates, at five places, perhaps six.—J. Stitt Wilson.

* * *

Comrade Weeks covers the Conference situation admirably in the letter that follows:

Tarrytown, N. Y., March 25, 1907.

Dear Comrade Rule—Responding to your invitation to the members of the Executive Committee of the C. S. F. to write their views regarding the coming Annual Conference — it seems to me that Chicago is the best place for holding it. The presence there of the "Center" and the group of people it has brought together, will insure us a larger attendance than we could be sure of at any other place; and the receptive state of mind of the Chicago people makes it possible that the Conference might kindle a fire there which there would be no putting out. As to the date, I would say whatever date best suits the convenience of the Chicago people and of you who are scattered about in the near States. For myself, the later the date the better, if in May, as I suppose it must be, I should make every effort to come at whatever date it is set, and it makes but little difference to me what date is taken. The items appearing in the C. S. from all over the country are very encouraging; and it does seem as if a considerable section of the people are ready for the message. Fraternally yours, Rufus W. Weeks.

* * *

Comrade Ward, our Treasurer, is giving helpful thought to the Fellowship. He makes an interesting suggestion regarding an emblem: "I don't care to deliver a formal address, but if I appear before the body in a speech of fifteen minutes, I think I can strike the keynote of this meeting. I would speak of the significance of two symbols and combine the two. First, the cross, as distinctively and peculiarly significant of what we believe as Christians, and second, the two clasped hands as significant of the spirit and aim of Socialism. And as Christian Socialists I would suggest for our emblem the cross with two hands clasped across it. What do you think of it? . . . I have sent a list of subs. to C. S. from Henderson. At last I have good prospects of a following here. Expect to have some of them in the Fellowship before convention."

* * *

Comrade Rev. A. E. Hatch, the blind evangelist, is doing valiant social service among the Christian Adventist churches of Southern Indiana.

* * *

The Falls City Fellowship continues enthusiastic.

* * *

Comrade Ramsay, Louisville, exchanged meetings and messages with the pastor of Unity Church, Indianapolis, March 24th.

* * *

Comrade Wattles, of Winchester, Ind., one of the greatest seers and orators in our whole movement, delivered his new and notable message, "The Failure of Religion," at Indianapolis, March 10th and 17th. Also at Anderson, Ind., April 14th.

* * *

Comrade Clayton F. Woods, of Nucla, Colo., writes, Jan. 28th:

"After over a year's hard work and persistent effort, I had the great satisfaction of taking part in the organization of a Christian Socialist Fellowship here yesterday with nine charter members. I have been a close student of our nation's political, industrial and religious conditions for forty years, and can say heartily I have never known of a reform that promised such great and beneficient results to our republic. God speed the day of its triumph. . . . There are ten copies of Christian Socialist taken here about the Tabeganche Park, and the most of us think it the best Socialist paper we have ever seen." Our circle of correspondence includes many devoted comrades, and souls like this one will hasten the triumph of Socialism in our time.

* * *

The results of Comrade Carr's tours begin to grow large over the land. When he was at Carbon, Iowa, some time ago he was heard by a blind evangelist of the Advent Christian Church, Rev. A. E. Hatch, of Leon, Iowa. Comrade Hatch was converted to the social vision in one meeting, and is now an evangel of the "good news" to his own denomination all over the middle west. He is an unusual man, cut out for clear thinking and strong speaking. A child's disease left him blind at six weeks old, but he persisted, with the help of loving friends, in living his life, and became a minister. He is a graduate of the South Boston School for the Blind, and of Bates College, Me. He is a poet and orator of rare power as well as a student and prose writer. Since hearing Comrade Carr he has been fitting himself to enter our Fellowship revival work, in connection with his own church and the lecture platform. He was called to New Albany, Ind., a few weeks ago to hold services in the Advent Christian Church, of which Rev. D. L. Sweany is pastor. A stirring social awakening came to many in the meeting. Christians became Socialists and Socialists became Christians. The New Albany Local, which, like so many other locals, loses interest with the passing of the fall propaganda, took on new life and increased its membership through Comrade Hatch's visit. He worked in close touch with Rev. Frank S. Goodman, whose efforts toward the formation of a Falls City Fellowship Centre have been tireless. Comrade Hatch's pulpit message created such an interest in Socialism that several New Albany ministers and a goodly number of church members asked to be informed about the movement. Comrade Goodman met with them on Saturday evening, two weeks ago, and a great interest developed. A fellowship study circle was begun, conducted by Comrade Goodman, who uses the best Socialist text books. The crowd increases now to such an extent that hall meetings may be inaugurated, with Comrade Ramsay and others to assist. Pastor Sweany, and the pastor of De Pauw Methodist Church, as well as the pastor of Park Christian Church, show deepest interest, and The Christian Socialist will carry the message thither, now that the work is begun. Meetings will be had for Comrade Carr in some of these churches, we hope, and great results follow. With Comrades Ramsay and Goodman backing the activity, the fruit of the Conference last June will not be lost. Comrade Hatch delivered a stirring appeal for our Western Comrades before Local New Albany, Feb. 17, at Music Hall. He will be in Southern Indiana for two months. His address is 204 E. Shelby street, New Albany. Local Cincinnati has asked for two of our lectures, and as neither Comrade Goodman or I could go, Comrade Hatch will likely fill a date there. He is preparing an edition of Vail's [illegible] for the Blind.